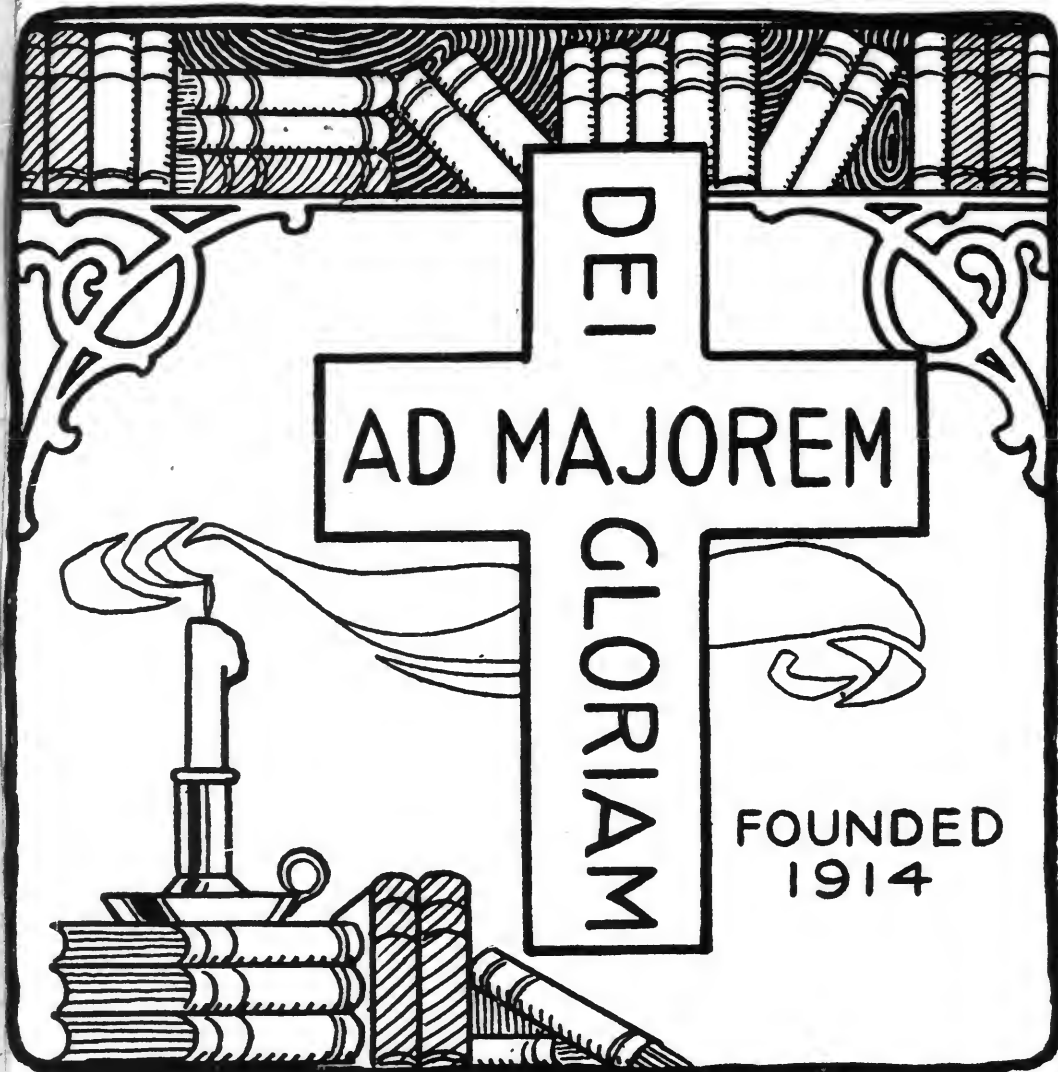


LIFE OF
SUSANNA KNAPP
BY
EDITH ROWLEY

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School of Theology

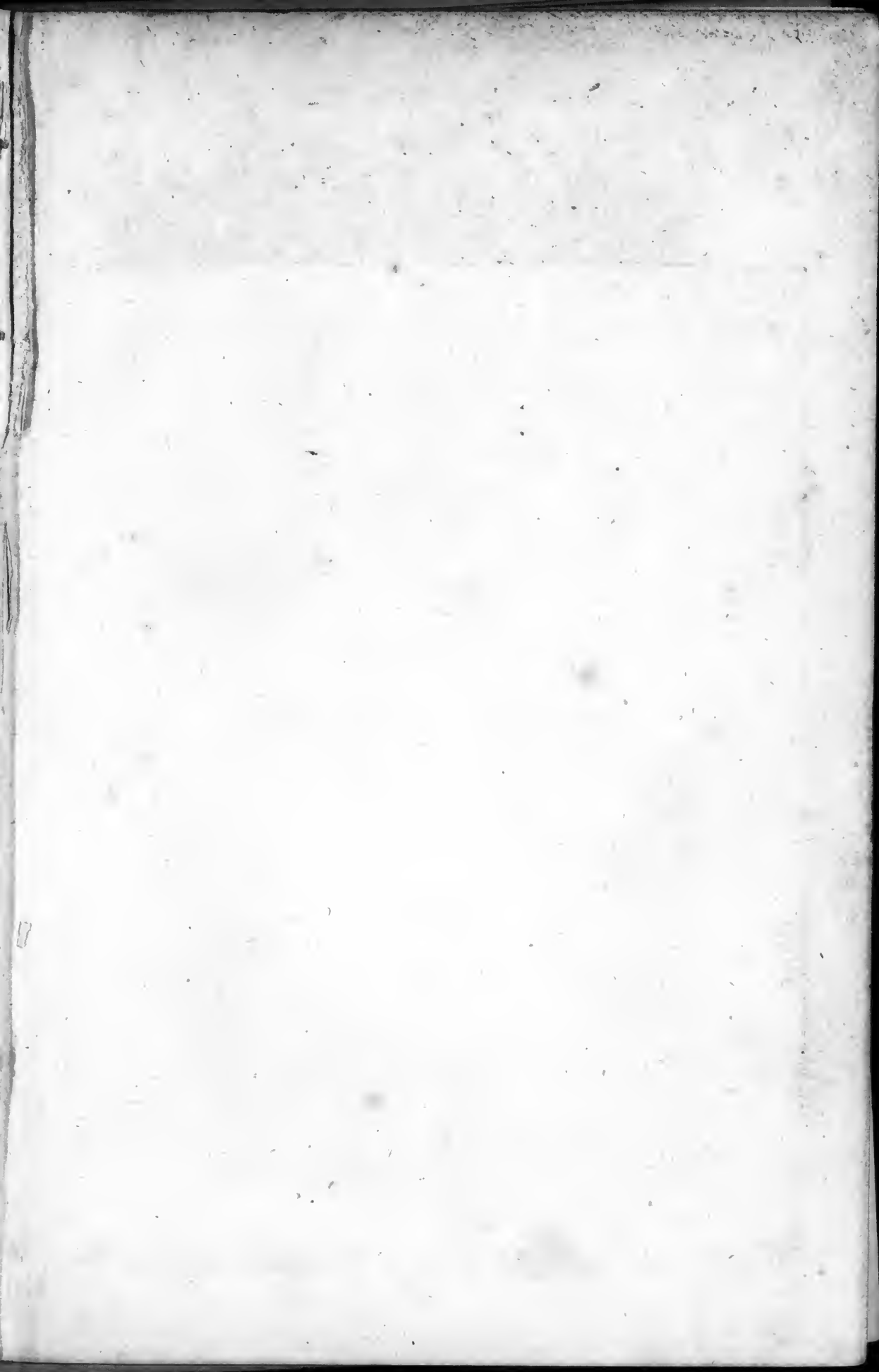


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FRUITS OF RIGHTEOUSNESS

IN THE LIFE OF

SUSANNA KNAPP.



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Fruits of Righteousness

IN

THE LIFE OF

SUSANNA KNAPP,

OF

THE WHITE HOUSE, LOWESMOOR,

WORCESTER.

BY EDITH ROWLEY.

not enclosed

"The earth bringeth forth fruit of itself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come. So is the kingdom of God.

London :

HAMILTON, ADAMS & Co.

F. OSBORN, THE CROSS, WORCESTER.

1866.

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PREFACE.

LIVES of extraordinary persons have wonderful lessons for the Few, but necessarily fail of example to the Many.

This Life is to show how great,—in purpose, in action, in character, in destiny,—an *ordinary* man or woman may become when placed by the Holy Ghost in correspondence with the mind of Christ. To prove how surely natural weakness is surcharged with moral power, as the result of a thorough-hearted alliance between the soul and its Redeemer. To develop the force of a divine inspiration in transmuting the faltering and the feeble into steadfastness and bravery, and

by the achievement of labours which intellectual strength could never effect; and by the conquest of difficulties which mental energy could never subdue, give evidence that "that which is born of God, overcometh the world."

And this is done in the memorials of a woman, who, unaided by any extraordinary force of character, fought through "this present evil world" with a courage and constancy that fainted not, till the last patient foot-fall had struck on a sinless, sorrowless Land.

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Fruits of Righteousness.



CHAPTER I.

THERE are some spots on earth very familiar to angel footsteps. Eighty years ago "The White House" of Lowesmoor was one of these.

It was then an old-fashioned country house, in the immediate neighbourhood of the faithful city, with castellated walls visible through an avenue of ancient trees stretching over a tract of land that commercial enterprise has since appropriated.

Here lived John and Anna Knapp, in the fear of the Lord, and a fair family of sons and daughters, trained in the faith of Christ. Here sojourned as frequent guests the heromen of ancient Methodism, making the old

walls witness to a rare order of Christian fellowship, to songs of praise and thanksgiving, and to the voice of that prayer which, in the years of the last century, stirred the heart of earth and heaven.

One compartment of the house was pre-eminently rich in sacred memories. It consisted of two large rooms thrown off from the main body of the building ; the lower, used for devotional purposes when a large company of worshippers were gathered together ; the upper, dedicated to, and called by the name of one honoured way-farer.

At the door of this room, towards four o'clock in a morning of 1786, a girl of about sixteen years old was standing with beating heart, and listening ear, strained to catch the faintest trace of sound within. She did not wait in vain ; the mingled doubt and curiosity which had planted the young sentinel at that threshold were satisfied, as she heard its occupant arise to win anew his power with God and with man.

The listener turned away, and learned to seek for herself an entrance into the secret place of the Most High.

Nor was this key to a strong spiritual life the only lesson imbibed from the same source. By the side of the aged evangelist in his missionary excursions through the surrounding country, moved a girl-disciple, whose fairy-like moulding of form and stature, fairy-like delicacy of complexion and feature, harmonised as truly with the refined bearing of her venerable companion, as did her tender young earnestness with his unquenchable zeal.

And thus from John Wesley's latest life and labours, Susanna Knapp drew earliest inspiration. Yet not quite the earliest. "The unfeigned faith" which kindled her own nature into strength and beauty, dwelt first in her mother, according to the wish of the revered family friend, expressed in the conclusion of the following letter:—

"London, Feb. 27, 1782.

"MY DEAR SISTER,—If ever I observe you in any fault, I shall certainly tell you of it, because I love you much ; and I am persuaded you would not be angry, but rather pleased with my plain dealing. I wrote word to

Brother Knapp that I hoped to be with you on the 20th of March. I am pleased with any opportunity of spending a little time with you; and when I am at Worcester, let me have a few minutes with you alone, that you may be able to speak freely. I want you to be "all praise, all meekness, and all love." You know that's your calling.

"I am, my dear Sister,

"Your affectionate Brother,

"JOHN WESLEY."

By this mother the childish heart and hands were trained to works of piety, till, unprompted by anything but her own loving impulses, she learned to wend her way alone to the haunts of sorrow and destitution. Such, according to family tradition, were the germs of those "Fruits of righteousness" which filled the life of this woman to the glory and praise of God.

She was born on the 17th of September, 1770.

The following memorandum is the first written trace of the better birth:—

"March 5, 1786.—I am determined, with

the help of Almighty God, to leave off all sin, and not to rest till God has blotted out my sins and transgressions. Lord, help me never to break my resolution! and hasten the happy time when I shall be cleansed from all filthiness, both of flesh and spirit."

The vigor and directness of these few sentences, mark the distinctive influence which was then rousing the energies of her youthful spirit to its battle with self and sin.

Kindly and wisely the "old disciple" cheered the young inquirer onward.

"Bristol, March 4, 1788.

"MY DEAR SUKEY,—That you were at the trouble of sending me a few lines, I take exceeding kindly. I was talking with Mr. Eden, here, a day or two ago; and he heard that the roads about Broadmarston are now almost impassable. On Monday next I hope to be at Stroud, on Tuesday at Gloucester, on Wednesday and Thursday at Worcester on Friday at Stourport, and on Saturday at Birmingham. I hope you are making the best use of the vigour of youth, in running

the race that is set before you. These are precious hours; improve them to the uttermost, and you will give pleasure to all that love you; in particular to, my dear Sukey,

“Yours affectionately,

“J. WESLEY.

“To Miss Knapp,

“At Mr. Knapp’s, in Worcester.”

“MY DEAR SUKEY,—I am glad to find you still desiring and seeking the best portion. To-morrow fortnight I hope to see you at Worcester. It gives me pleasure to hear that Mrs. Knapp’s health is in some measure restored. We are sure, health we shall have, if health is the best for us.

“Yours affectionately,

“J. WESLEY.

“To Miss Knapp,

“At Mr. Knapp’s in Worcester.”

But the years drew nigh in which there should be no further word of encouragement from lips or pen of this valued friend. The following note elicited some of the last lines traced by that venerable hand.

“Worcester, Feb. 16, 1791.

“REV. AND DEAR SIR,—We are sorry to find, by your last, that your strength so visibly fails you; and that we are put off this year, like the last, with one night only. We shall, certainly, be very sorry to propose anything that would disconcert your plans, or that would seem like an intrusion upon yourself; but if we could hope for a second night, we are sure it would give great pleasure to those who are ‘without,’ as well as to your own people, and we trust be a blessing to both. Your kindness in answering me before, gives me some reason to hope you will again favour me with a few lines, and I trust in favour of our request. Father and Mother join with me in love, and will be exceeding happy to see you, but not more so than your humble petitioner. Pardon, dear Sir, this intrusion on your time, and permit me to subscribe myself your affectionate, though most unworthy, friend and servant,

“SUSANNA KNAPP.”

(and waxes worse)

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FRUITS OF RIGHTEOUSNESS:

“London, Feb. 19, 1791.

“MY DEAR SUKEY,—As the state of my health is exceeding wavering, I cannot yet lay down any plan for my future journey.

“Indeed, I purpose, if God permits, to set out for Bristol on the 28th inst. ; but how much farther I shall be able to go, I cannot yet determine. If I am pretty well, I hope to be at Worcester about the 22nd of March. To find you and your’s in health of body and mind, will be a great pleasure to,

“My dear Sukey, yours affectionately,

“J. WESLEY.”

God did not permit that purpose; *His* plan was for another journey. “Sukey” went to London, to see all of John Wesley that remained on earth.

“Worcester, March 4, 1791.

“DEAR E——,—We had just heard the melancholy news of dear Mr. Wesley’s death before we received yours. What an irreparable loss the Church has sustained ; but, on the contrary, how great must be his everlasting gain ! Let us each prepare to meet

him at the right hand of God, where parting shall be no more. As we have no account of his burial, I should esteem it a particular favour if you would drop me a line, as I have some thought of seeing London on the occasion, if I can reach it time enough for the funeral. Let me know, likewise, who is appointed to preach the funeral sermon, and when. By so doing, you will much oblige your much-concerned friend,

“S. KNAPP.”

“Worcester, April 21, 1791.

“MY DEAR S——,—It was my intention to have wrote to you while in London, but really my time was so taken up in walking about, that I had scarce any for retiremen; indeed, it was one continued scene of hurry and confusion. I had formed some little idea of its being a bustling sort of place, but it far exceeded my expectations in every respect.

“I reached London just time enough for the funeral; and soon after I had breakfasted (for I was there about seven o'clock in the morning), went to the chapel where our

dear and honoured father lay. We had but a transient view of him, being obliged to pass by so quick, by reason of the vast number of people behind and before us; but it was the most affecting sight my eyes ever saw. The number of people that went to see the remains of our much lamented friend, is incredible. I heard there was one day supposed to be ten thousand. But I suppose you have heard all the particulars of the funeral long before this; but I will tell you the good news. The death of our dear father has had a good effect upon many, particularly in London. The people seem stirred up in general; and many that were before cold and indifferent, are determined to set out afresh; and I heard it observed, more than once, that the people seem more united than ever.

“At the Love-feast at the new Chapel, I had the pleasure of hearing a letter read from Dr. Coke, which contained a most wonderful account of the success of the Gospel in America. I was agreeably surprised to hear with what simplicity they spoke.

“At a friend's house we had the pleasure

of meeting at tea Miss Richie and Miss Bolton, with one or two others eminent for piety, and, it being the night that a Prayer Meeting was held, the friends thought proper to alter it into a Love-feast. Miss Richie gave an account of her experience from the time she first set out. Miss Bolton likewise spoke, and many others. I believe all found it good to be there ; for my own part, it was the most profitable meeting I was at in London. I very much wished to have spent more time with Miss Richie's company, but was prevented by one thing and another. She was in general at Camberwell, a small village near London, for the benefit of her health, as it was much impaired by her close attention on Mr. Wesley while ill. I shall be happy to see you at Worcester ; till then, farewell.

“ From yours affectionately,

“ S. KNAPP.”

CHAPTER II.

So ended her earthly intercourse with the "dear and honoured Father;" and with his death ended also, as future writings indicate, her chance of early spiritual love—the heavenly dew of youth.

She had had it, as children of the faith must have. The Holy Ghost had strong hold of her when she wrote at the age of fifteen, "I am determined, with the help of Almighty God, to leave off all sin, and not to rest till God has blotted out my sins and transgressions." Why she did rest, without satisfactory assurance of this, during the five following years no word of hers tells.

It may be that no direct personal counsel guided her to the cross. It may be that her

holy resolve failed of the constancy which could settle single-handed the question of the soul's allegiance. Whatever the cause, that question was not settled; and she advanced upon the conflicts of life without the ægis of her Saviour's love.

Until the death of Wesley, his personal influence appears to have been used by the Holy Ghost to keep alive those good desires formerly planted in her heart. After this period, though the strivings of the Spirit were not withdrawn, they were relatively too feeble to make head against the growing strength of the corruption that is in the world, which, at the age of twenty, she was obliged to face. For there is a world from which no pious seclusion can shield the fresh young life. Not the world of scenes of gaiety, or ungodly associations; but the inward world of uncrucified love of pleasure, or fame, or power, or, as in the case of this fair girl, of admiration, which latter she found as antagonistic as any other self-centred affection, to the royal love of Christ.

Thus, darkened by the bitterness of a distracted will, the sunny years of girl-hood sped, and she mourns concerning them.

“Now I find, by unhappy experience, that I am only as a sounding brass, or tinkling cymbal; I have the form without the power of religion. I find I am incapable of enjoying the things of the world, or those of religion. I cannot be happy in such a state! It is impossible! Yet my proud heart seems inclined to try every method but the right, which is coming to a crucified Saviour for help. I find it almost impossible to give the Lord my whole heart, though I know he will not accept of a divided one. When I pray for assistance to be enabled to give up all for God, something of the creature seems to ask for a little room, and even divert my attention from what I am about. O Lord, help a poor distressed creature that has been striving in vain to help herself!”

“Jan. 1, 1791.—I found this morning my heart lifted up to God in thankfulness for sparing me to see the beginning of another year. God grant I may spend this year more to His glory than I have done the past. Heard Mr. K——. preach from Mark xi. 13. ‘And seeing a fig-tree afar off, having leaves, He came, if haply He might

find anything thereon : and when He came to it, He found nothing but leaves ; for the time of figs was not yet.' How justly may I be compared to this barren fig-tree ; how have I cumbered the ground now for above twenty years, and am still a monument of His sparing mercy. Indeed, I have not even come up to the fig-tree, for that had leaves, but I have scarce had the form of religion."

"Jan. 1, 1792.—I find, upon strict examination, that I am not one step nearer the kingdom of heaven than I was this day twelvemonths when I wrote my journal last. How great is the sparing mercy of God who still bears with such a sinful and rebellious creature ! "

Then follows a silence of two years,—a silence which any religious inquirer who thinks selling all he has, is paying too dear for the Pearl of great price, will be perfectly competent to fill up.

In the pause of the spiritual life, several letters of this period offer glimpses of the natural one. The glimpses are of a fair,

sweet character, candid and sympathising, intelligent and lovable.

“ Worcester, Sept. 30, 1791.

“ MY DEAR MISS H——,—I hear you are just returned from France. I almost wonder how you ever had courage to venture the sea, and much more that tumultuous, and consequently, dangerous place, France is represented to be at this time.

“ I have been ready to think your trials were of a very peculiar nature, and such as required a great deal of grace and patience to bear.

“ I am persuaded, my dear Miss H——, that if we lived more to God, we should find our way much easier, I mean with respect to bearing of affliction. Accept my sincere love, and believe me to be in the bonds of friendship,

“ Yours affectionately,

“ S. KNAPP.”

“ March 28, 1792.

“ MY DEAR MISS H——,—Your long silence has led me to think either that you

have not received my last letter, or what I should esteem a much greater misfortune, that you wished to renounce the correspondence, and entirely give up her who still styles herself your friend. Whether I have erred in the conclusion or not, I leave you to determine ; but be assured, my dear and respected friend, you still have, a share in *my* affection. Excuse the freedom I have taken in speaking so plain, for it is natural for me to make free with those I love.

“Yours,

“S. K.”

“Worcester, October 24, 1792.

“MY DEAR MISS W.—,—I take the earliest opportunity of sending you a few lines to acknowledge how much I feel indebted to you for your very kind treatment of me while in Bristol. I have thought much of you and your kindness since I had the pleasure of seeing you, and hope you will some day put it in my power to return it. I believe many of our mistakes in life arise from not having our own will

subdued and brought into conformity with the Divine will ; which would enable us to view things, as well as their consequences, in a true light. But instead of that, we are too apt to consult flesh and blood—I am at least. But may the time past suffice wherein I have wrought folly.

I have long seen the very great emptiness of all the world calls good or great, and the insufficiency of anything that is earthly to satisfy that part of me which is immortal. But yet I find myself very often acting inconsistently with that knowledge.

“ Your truly affectionate friend,

“ S. KNAPP.”

“ RESPECTED AND DEAR SIR,—Your kind request, and my promise, compel me to that which I seem quite unfit for ; but I know you are capable of allowing for an agitated mind. The day I left Birmingham was one of the most painful I have long experienced. The separating from friends is with me always a disagreeable task, but circumstances at that time made it particularly so. I do see more and more the necessity of

being wholly devoted and given up to God. I see and feel too the impossibility of enjoying any of the blessings of this life without a sense of the Divine approbation. I have often been endeavouring to find happiness in creature-comforts, but have as often found them broken cisterns, incapable of satisfying the thirst of an immortal spirit. O may I never rest with anything short of God!

“I have, in the present exercise of mind, frequently found it leading me to the Strong for strength. He only, I know, can support a wounded spirit. If I know anything of myself, my present determination is to be more than ever given up to God. The world, the flesh, and the devil, are all joined to oppose me; you will not object to pray with me, that I may come off more than conqueror?”

“I am, with much unity of spirit, your affectionate, though much unworthy friend,

“S. KNAPP.”

She could not then discern the wisdom and kindness of allowing her to enter into

circumstances of trial that proved to herself the inadequacy of the religion she had. With high conscientiousness, love of all things good and lovely, and pious habits of thought and language and conduct, she was at this period in peril of contenting herself with a life of religiousness, in lieu of a life in Christ.

God's mercy interposed at this crisis; pierced by His providence into the depth of her nature, and brought to the front that "spirit of the mind" not yet renewed; and the convicted penitent, too true by nature, as well as by grace, to rest in a defective experience, once more followed on to the knowledge of the Lord.

"Jan. 1, 1794.—The first act of the day was prayer to God, that I might be more devoted to Him this year than ever I had been. On examination of myself, saw, in some measure, the reason of my not making a greater progress in the divine life. Found I have lost much, by not taking up my cross in a particular instance; had experienced many painful and distressing seasons which

I might have avoided, had I submitted to what appeared to be the will of God ; came to a determination to give up everything that I knew stood in competition with God ; lamented my having so long (in effect) refused to give Him full possession of my heart.

“Dec. 1 and 2.—Found my mind in a degree stayed upon God, with a fixed intention of renouncing every other object of pursuit till I had gained His favour and mercy.

“Sept. 17.—This day being my birthday, I was led to some serious reflections on the time past. I know I have been a partaker of many mercies, both temporal and spiritual, that others have not, yet I feel but little gratitude to God for the same. I am amazed at the coldness and indifference I feel at the review of my past mercies. O Lord do Thou be pleased to remove this hardness of heart by a manifestation of Thy love to my soul, Thou knowest I want to love Thee, but I cannot, as I ought, till Thou discoverest thyself unto me.”

CHAPTER III.

HE discovered Himself to her on this-wise :—

“ Memorial of my experience of the Lord’s goodness in delivering my mind from a state of despair when afflicted with a nervous fever in February, 1796.—In the beginning of my illness, my mind was very dark and gloomy, and, in the course of a few days, when obliged to take to my bed, was seized with the awful apprehension that I was lost for ever. I felt the wrath of God lie heavy upon me for sins, which my conscience at the same time accused me of; my affliction appeared to come so immediately from the hands of God, that I thought medicine of no use, and was frequently ready to tell the

physician that his attendance was useless. The persuasion I felt in my mind of being eternally lost, was so great, that when any of my friends proposed praying with me, I was afraid to consent, lest I should bring still more of the wrath of God upon me ; as I thought my case was without remedy, their prayers were like opposition to the Will of God, and of course ineffectual. I remained in this state of despair rather more than a fortnight, harassed day and night with the most awful and terrible expectations of misery coming upon me, such as cannot be properly conceived."

Whoso does not abide under the shadow of the Almighty, is sorely pressed in the time of bodily weakness, when the nerves, no longer protected by health, are laid bare to the attacks of spiritual enemies. The "Memorial" continues with details of great mental suffering, and for some time of despair.

"In the course of my despairing time, I remember to have had my mind somewhat

raised at hearing our friends, at a Prayer Meeting, had been praying for my escape. The word 'escape' seemed to affect me ; it may be, it was through the encouragement of Christian friends, that I began in a feeble measure to draw towards the Lord in prayer, having left this off for some time."

The drawing towards the Lord of her feebleness, was met as generously, and accepted as frankly, as if she had not spent the previous ten years of her strength in drawing away from Him.

On that very battle-field of a disordered, nervous system, which the enemy had chosen for his last crushing assault, her Deliverer met and vanquished him.

"After having, I don't know exactly how long, been drawing towards the Lord, between perhaps hope and fear, the Saviour was pleased to manifest Himself to me in such a manner as dispelled my despair. As I lay in bed, the Saviour appeared as though seated in the air ; not surrounded with any extraordinary glory, but only to look placid

and serene. But sufficient was the sight to raise my soul, and to fill me with astonishment at the way found out for sinners. My despair was gone—I may say as quick as lightning, and my mind was impressed with words of this signification: *I was lost, but there was the Saviour!*—Glory and praise be given to my God for the same for ever!”

If, when the Lord first called the child, she had answered in single desire and patient prayer, “Thy servant heareth,” the revelation of His love would, probably, have been made in its noblest form; the converse of Spirit with spirit; the touch of consummated faith upon the heart, by this Divine hand, and the Spirit itself bearing witness with her spirit that she was a child of God.

But both simplicity of desire, and simplicity of faith, had been vitiated in her wilderness wanderings; and now, from spiritual as well as nervous weakness, she needed the help of sense and sensible manifestations.

So she obtained the sign her feeble faith demanded, and missed the blessedness of

those who have not seen and yet have believed.

And the loss made itself felt for some time in her onward experience ; for the words of the sign were after all only an epitome of “the word of faith ;” had they been otherwise—had the vision contradicted in one iota the written Word, it would have borne the impress of satanic agency, instead of the credentials of the Spirit of God. And in believing on that evidence that Jesus was the Saviour of her otherwise lost soul, she was receiving that truth on secondary, and therefore weaker testimony, than as if the promises of the Bible to that effect had been made “words whereby she should be saved” long years before.

Hence her diary for the next period of her religious life, shows for awhile defect in the exercise of dependence on the Word of God, simply as such. Its only defect apparently, and as she walked before Him in great tenderness of heart, and a most pains-taking obedience, He gradually rectified this ; and by a larger and more strictly spiritual mani-

festation of Himself to her soul, eventually overcame it.

“Here,” says the invalid, referring to the village whither she was removed to facilitate her recovery, “I felt some of the blessed feelings of a new life springing up in my soul towards God, and a little taste of heaven. Thanks be to God for finding out so great grace and mercy for sinners !”

“April 18, 1796.—When I think of the many mercies and great goodness of the Lord toward me in my past illness, I wonder at myself that I do not feel my heart overflow with gratitude. Since the Lord was pleased in great mercy to manifest Himself to me when I was in a state of despair, I have more or less a faith in Him, which has caused my heart to enjoy a serenity that before it was a stranger to, so that I can I think say, by experience, the love of God does

“‘Lay the rough paths of pevish nature even ;
And open in the heart a litte heaven.’”

“Tuesday 19.—At class meeting I found

it good to speak of the mercy of the Lord to my soul."

"Wednesday 16th.—In the morning when I rose, I felt an impression upon my mind to visit a poor woman whom, the evening before, I had heard was quite in a despairing state. In the course of the morning I went to see her, and found her as I expected—concluding her case to be a lost one, and tempted to put an end to her existence. After she had told me the feelings of her mind, I encouraged her to hope for, and expect a deliverance; and related to her my own case, which I thought similar, and how I was delivered; to which she seemed to listen with a mixture of hope that it was yet possible for her to escape.

"In the evening, after chapel, Mrs. W—— informed me that she had found a deliverance in about half an hour after I had left her, the hearing of which, much encouraged and gladdened my soul, which endeavoured to give Him all the praise."

"June 16, 1797.—I want more clearly to ascertain the work of God in my soul: I feel I wish to be altogether obedient to the

Divine Will; and if I know myself, I would prefer, above all things, to enjoy that blessed state of mind that St. Paul did, when he could say, 'I live, yet not I; but Christ liveth in me.' I think I can in a measure say, 'the life I now live is through faith in the Son of God.' "

"June 24.—In the evening I found my soul led out after a greater measure of the Spirit of God, upon feeling an unpleasant temper arise in my soul. I went to God; after I had prayed sometime, I thought I would look in my pocket-book and find the passage of Scripture for the day. I did so, and the passage was, 'He shall baptize you with the Holy Ghost.' I was enabled to lay hold of this promise in a degree, and look up to the Lord for the fulfilment."

"Sunday Morning, 25.—When I awoke, the above promise occurred to my mind, and I was encouraged by it, though self seemed to bear down; but laying hold of the promise, I looked upward, and continued to do so through the day. My soul has not had such near access to the Lord as sometimes heretofore. It has seemed to be kept

back by doubts, concerning my having followed my own will to-day in what did, at least, appear pleasing and desirable, though I do not know that I sinned therein. I feel I want more of the wisdom that cometh from above, that I may be enabled to determine what is pleasing or displeasing to my heavenly Father."

"June 26, 1797.—After reading the experience of E. J., I felt my soul stirred up after the pursuit of the love of God, such a measure of it as would fill my soul, and destroy everything contrary to it. I spent some time in prayer for it, but did not continue my pursuit without interruption, as temporal business seemed to claim my time and attention.

"How far the Lord requires me to give up, seemingly necessary concerns, in order more immediately to supplicate for the blessing I feel the want of, I do not at present fully understand; sometimes I think whether I should not refrain from my food, and sometimes from taking that rest which the body seems to require; at other times, I think as

the Lord is not a hard master, He does not require it."

"Jan. 3, 1798.—In the afternoon of this day, I was suddenly carried away with anger against a person who had neglected some household affairs, by which my mind was brought into a very uncomfortable state. After the family had retired, I spent some time in prayer, and was encouraged by some Scripture coming into my mind to depend on the mercy of the Lord."

"Feb. 19.—I do feel the blessed effects of the gracious influences of the Holy Spirit upon my mind, and at times have a measure of delight in God. This day my soul has seemed desirous of sinking low before the Lord, and of having its every action under His guidance."

"May 15.—I think I do feel a degree of hunger and thirst in my soul after God. I desire a nearer acquaintance, so that I might more feelingly say, my Lord and my God. I feel some expectation that God will visit and bless me, arising from a dependence upon that promise—that 'those who hunger

and thirst after righteousness shall be filled.' ”

Yet a little increase of the *expectation* and *dependence*, and the promise was “obtained.”



CHAPTER IV.

“JUNE 20.—When I awoke this morning, I felt my soul overspread with a consciousness that I was growing more stable in the things of God, which encouraged my mind. For this day or two I have felt at times much afraid lest I should get from under the Divine guidance, which my soul has of late been particularly endeavouring to yield to.”

“Jan. 27, 1799.—I found my mind helped while the words of the text were mentioned, ‘ye are bought with a price.’ In prayer, after I came home, it seemed as if the way to God was clearer, as though I had immediate access to God through Jesus Christ, though I had no particular joy in my soul.”

“April 14.—Heard Mr. B. in the evening : Joshua xxiv. 15, ‘As for me and my house we will serve the Lord.’ Mentioned that we should serve the Lord ; 1st, from a principle of justice, because we are bought with a price ; 2nd, from a principle of gratitude, for the mercies received. After considering the reasonableness of the above motives to our serving the Lord, I felt a wish to surrender myself afresh unto Him ; I therefore leave it on record, that I have this night surrendered myself unto God, my body, soul, time, and talents. I desire, and do take, the Lord God of heaven and earth to be my God and Saviour, my Hope and Refuge from my sins ; likewise to be my Guide, my Counsellor, and most intimate Friend.

“SUSANNA KNAPP.”

“April 15.—This morning was led to consider more particularly how I must devote my body and soul to the Lord. In doing this, with respect to the body, it appeared that I should watch over myself, lest by any look, word, or act, I might prove a snare to others, and thereby rob God. I considered

my strength as being devoted ; with respect to my soul, I thought of my memory, will, and affections, all which I wish to keep sacred for God—and by His help I will strive to do so.”

“16.—My soul has this day been kept in a peaceable frame ; in visiting two sick persons, I think I felt myself helped and strengthened from above. This evening I felt for a moment a degree of anger at having my will crossed a little, but, through Divine light, I quickly saw it ; and, with the help of God, I will seek to have all that is in me of the devil destroyed.”

“May 18.—This morning I feel my soul aspiring after God, while considering how I had felt Jesus Christ as a Saviour ; my heart could testify that he had saved me from the wrath of an offended God, which I once felt upon me, likewise from a state of despair which I was in at the same time, from the guilt of sin—and in a good measure from the power of it—and I think I may say from the love of, or inclination to it. My soul seems to desire holiness both in heart and life, and thirsts after a near union with Jesus.”

“Sept. 17, 1799.—This happy morning, being my birthday, I record the great favour the Lord has showed me in blessing me abundantly, both last night and this morning. The last night as I was retiring to prepare for rest, I felt a desire raised in my heart; that as I was just about closing the twenty-ninth year of my age, I might have done with sin for ever; to this end I besought the Lord to come and remove all that was of the devil out of my heart. No sooner did I begin to do this, than I felt the help of the Lord. I considered thus:—Is there any reason why I should not expect this great blessing now? And the Spirit of God surely helped me to answer my soul to this enquiry. I thought there was no reason I should not then look for the blessing. It appeared that it would be for my happiness, and for the benefit of my fellow creatures; and I thought, surely the Word of God led me to *believe* that God did, indeed, will my happiness. I thought of that passage in Scripture, where God says, ‘Open thy mouth wide, and I will fill it;’ indeed the Word of God seemed to open and unfold itself to my mind while

pleading with the Lord. I thought of those blessed promises, 'Ask, and ye shall receive; seek, and ye shall find;' and my soul was enabled to take hold of them, and it appeared to me it was according to my faith. These words were presented to me, 'the kingdom of heaven suffereth violence, and the violent take it by force.' In this way my soul was helped; indeed, the promises seemed Yea and Amen to me; they seemed to be so applied as to impart *spirit* and *life* to my soul. In the exercise of faith and confidence in God, I retired to rest, after spending about an hour and a half with God.

"This morning my soul has been endeavouring to cleave unto the Lord, and has felt such fear and constant watchfulness against the enemy of my soul, as I never before experienced. The cry of my heart has been, and is now, Lord, strengthen me! I feel no power to stand one moment, but through looking up to, and leaning upon the arm of God. While I was desiring that the Lord would give me His hand to hold me up, His word seemed in a moment to be shown unto me as though that were the hand

of the Lord ; and so I think I have proved it to be. When rising this morning, I was tempted about speaking of the help I had received, but was enabled to put away the temptation.—Glory and honour be to God ! I thought of those words, ‘ With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ ”

She had not “ done with sin for ever ” on this twenty-ninth birthday. That was no part of the promise ; she had done for ever with that imperfect order of sanctification, which alone gives sin its reiterated and harassing victories over the Christian’s soul.

“ Abstain from all appearance of evil, and the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

“ Faithful is he that calleth you, who also will do it.”

A life placed under seal of that prayer has a distinct holiness from any Christian life

not so placed ; for God always renders His promise in believing experiences, though it may be His rendering differs from our own.

Thus, in the future course of this believer, God's remembrance of that word on which He had caused her to hope, shews itself less in such sudden and brilliant spiritual transformation as might have satisfied her, than in an ever deepening inward purity, wrought after the counsel of His own will.

Accordingly, it is to the life of self-crucifixion that the machinery of providence and grace is henceforth especially adapted. Ordinarily happy in the love of God, she was left to misgiving and depression when in danger of resting in her happiness. Active and useful in her generation, she was foiled in her pious zeal when this could have been made capital for self-gratulation. Habitual victor over sin, she was permitted to succumb consciously to the wiles of the tempter, when self-dependence was in any guise stealing a march on humble faith. Undoubtedly she was more laborious, more externally devoted, more outwardly and obviously holy, after this crisis in her religious

history than before, or than she could have become without it ; yet all this seems the accident rather than the essence of that heavenly baptism, whose peculiar function it was to work innerly, and to renovate the foundations of the soul. Yet there was abundant revelation of the hidden life.

Her works were nerved by the baptism of power. She did not, in a moment or a year, understand the whole circle of domestic and social and religious duty. That could not be in harmony with those laws of progress which God has impressed on the human spirit, and which He never violates in its sanctification ; but she entered into the indications of His will as the Spirit interpreted His providences to her heart, and, even in her periods of greatest faultiness, was saved from the indolence, or one-sided energy, which sometimes mars a lower type of Christian character.

Her sufferings were touched by the baptism of fire ; not perfecting at once all those diverse graces which needed a life's whole discipline for their completion, but so searching into the entire of the character, as

to leave no part dark and rugged and unhal-
lowed.

For "Perfect love"—the single grace which the Holy Spirit calls perfect, and that merely in its quality of freedom from selfish and ungenerous fears—is the only efficient instrument of thorough moral sanctity, because it is the only principle that can everywhere confront and regulate, and if need be mortify, the principle of self-love; and permeate the whole spirit and soul and body into which this ramifies. Christians who dare not, or who care not to be made perfect in love, must be content to go down to the gate of death with recesses of their nature unexplored by divine power, which the Holy Ghost Himself has no other instrument of reaching.

CHAPTER V.

UP to this period she had been Christ's servant, willing and glad verily in her servitude, but unknowing, or knowing only by dawning hopes of the free ennobling converse of His friend.

"Sept. 20, 1799.—Glory be to God for the help he has afforded me this day! my soul has been kept, in the general, throughout the day confiding in the Lord. Once in the day I believe I spoke unseasonably. May the Lord enable me to be more particularly watchful."

"Sept. 21, 1799.—This morning the Lord was pleased to shine into my soul, and show unto me, the way how to walk, so as to receive, I believe, a full reward! Glory and

honour be unto His name for the same ! This way seemed to, be in simply improving every opportunity that occurred in the providence of God, of doing the work that belonged to such a time, place, and event, in that same opportunity. O, may the Lord enable me so to do ! The Lord did afford me His help the remainder of this day. He blessed me, both in my spiritual and temporal concerns. He gave light into His sacred word, and I may say He nourished and strengthened my soul thereby. Glory be unto Him for it ! ”

“Sept. 30, 1799.—This morning I found the Lord blessing me as soon as I awoke and after I arose. He was graciously pleased to give me light into the meaning of the following passage:—‘Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.’ It appeared that I should not labour in mind for things of a temporal nature, but leave them to the care of the Lord, expecting Him to manage for me, by shewing me what was for me to do at the proper time and season ; and so to have my soul wholly engaged in labouring

for the meat which endureth unto everlasting life."

"Oct. 17, 1799.—I can still record that the Lord is gracious and merciful ; He has been sweetly instructing my soul in the lessons of His love. Yesterday morning I awoke about three o'clock, and thinking it best to arise, I did so ; when the Lord was pleased to give me to desire that I might more particularly *know His voice*. After I had offered this desire unto the Lord, He was pleased quickly to instruct me ; first, in what He had said about denying myself and following Him, and afterwards in what His voice was with regard to humility. In the matter of self-denial, it was presented to my mind how I should act in respect of food—to deny myself as occasion required : 1st, as to time in imitation of my Saviour, who, when the multitudes were much pressing upon Him for help, denied Himself in this matter ; 2nd, as to quantity and quality, taking such a measure of it as will best dispose my body to be a fellow worker with the soul, and that which was likely to be most conducive to the nourishment of the body ; and when the

choice would seem as if it would have a tendency to cross or try the minds of others, I should then renounce even the benefit of my body."

"Nov. 19, 1799.

"MY DEAR MISS L——,—The perusal of your letter gave me much pleasure, because I think it contains the language of a soul not far from the kingdom of heaven. The little time I was in your company, afforded me an opportunity of knowing, in some measure, your state of mind. I believe I then observed it was no uncommon case to a soul awakened to a sense of its danger, to have those fears and feelings you then experienced. We must not despair of finding mercy, because we see ourselves as hell-deserving sinners, lost without a Saviour, but earnestly pray to be enabled to forsake all and follow Christ. For there must be a giving up of everything that stands in competition with Him before He will be found of us. A good man some time ago said to me in a letter, 'You certainly will have all your want when you are willing to have it upon God's terms. O,

search ! search to the very bottom of your heart, and see if there be any rival to Christ there.' The same advice perhaps may be of use to you, my dear, as it is necessary we should all look narrowly into our own hearts, and see if there be any object that occupies the place God must have, before we shall find real happiness. He has promised to be found of us when we seek Him with our whole hearts. I know, by experience, the proneness there is in the heart of young people to be taken up with created objects. But this must not be the case with a soul that wishes to enjoy God, as every object must be brought into subordination to the divine will, and God become the supreme delight of the soul.

" You have not told me whether you have taken my advice with respect to meeting in class. Nothing, I think, can be more conducive to the soul's prosperity than such meetings. You yourself acknowledge it as your opinion, that the decay of religion is owing to the possessors of it neglecting to meet together for the purpose of stirring up one another in the divine life. And can you, my dear friend, hesitate a moment about the

expediency of meeting with a people whose life and conversation evidence they have been with Jesus? I am fully persuaded you would find benefit from hearing them speak their experience. You would very likely meet with some whose feelings seemed to correspond with your own; and others who have found God a soul-satisfying portion, would encourage you to seek for the same. Which that you may soon experience, is the prayer of

“Your sincere friend,

“S. KNAPP.”

She appears to have been in the habit of binding her soul by vows to abstinence from certain pleasures, and persistence in certain duties, irrespective of suitableness to the conditions of a changing experience. And although these formula were not yet given up—they were too much interwoven with the texture of her mind to be suddenly renounced—they were at this period, and ever after, much softened. Her views of duty were henceforth to be interpreted by the light of the Spirit leading her into fellowship with

the mind of her Lord in His varying providences.

Thus the very prayer laid upon her heart as she drew near to the mercy seat in those early morning hours, that she "might more particularly know His voice," was one that would not have occurred to a very immature Christian ; for it is not until the believer has met, and wrestled with, some of the difficulties of a deepening inward life, that the power of discerning that voice which alone can resolve particular spiritual perplexities, and adapt the teachings of scripture to distinctive spiritual emergencies, is felt to be the most urgent need of the soul. She was now increasingly anxious to sanctify her daily life by the Word of God and by prayer. In the fresh calm hours of morning, her spirit was habitually to be found in the holy and loving presence of her Father in heaven ; gathering strength from the treasures of the Mercy seat, and light from the teachings of the sacred Word. When the wants of the family, the church, or the world, had called her from communion with God to labour for man, and while head and hands were ap-

parently busy with the various employments of the day, a change of countenance would occasionally tell that the spirit was ever and anon hiding for a little moment in the secret of His tabernacle. Again, when the working hour's toils were over, her heart sought the same familiar sanctuary, and there poured forth its world-wide pleadings until the weary senses were locked in sleep.

This habit was inspired by the divine conviction that intense prayer, and intense Bible-searching, are necessary to lay broad and deep the foundations of a holy character; but, after her manner, she sometimes carried the duty to a scrupulous extreme. True through life to the sacred lessons of her girlhood, she laid much, and perhaps not undue, stress on the benefit of early rising for the purpose of undisturbed intercourse with God by prayer, and the study of His Word, before the day's labours began.

“Jan. 1, 1802.—Upon a review of my late conduct and experience, it appears to me I have failed or come short in the following duties :—

“1st. In the duty of prayer, though I have not to accuse myself of neglecting frequent approaches to the throne of grace, yet I perceive I do not pray *always*, according to the sacred exhortation to ‘pray without ceasing.’ May the Lord help me to be obedient thereunto for the future.

“2nd. In not being ready at all times to take up the cross, particularly as it respects rising in the morning. May the Lord help me in this matter to be more strictly obedient to the heavenly light, and also to be more than ever watchful while refreshing the body in any way, that my soul may be kept above all looking unto Jesus for His holy unction to nourish and strengthen the inward man.

“3rd. It appears I have been lacking, as it respects a constant redeeming of time. I find my nature prone to sluggishness, which I have been in some degree overcome by. May the Lord burst my bonds, and set me free from this enemy of my soul.

“4th. I think I have perceived in myself a too great haste in speaking, and not considering at all times the end and design,

and what good was likely to follow from words which I have spoken. May the Lord help me for the future to be more attentive herein, and careful that my conversation may be seasoned with salt, fit to minister grace to the hearers.

“Another thing that I think I have erred in; is being somewhat too free in giving reproof; it appears I have rebuked instead of *entreating*. May the gracious Lord help me to be more careful for the time to come.”

“August 17, 1802.—This day I have found myself so straitened with respect to some whom I have to direct in our family, having to bear with perverseness in one, and slowness and trifling in another; and in the midst of these exercises, so confined in my mind, that I have not known hardly how to act. I have now just thought of that passage where we are directed not to be too careful, but make our request known unto God. May the Lord help me to cast all my troubles and cares at His feet, and look to Him for continual help to fight my way through.”

“June 4, 1807.—In the course of the last

week I have seen several deficiencies with respect to others. I see myself lacking in the way of praying for others, and last night, in conversation with a friend, I perceived myself lacking in the way of feeling the charge of my class. May the Lord help me in this, to see and feel aright the situation I am in as it respects them, and help me to endeavour to fill up my place towards them."

"August 30, 1807.—Both yesterday and to day I think I have had to find fault, or at least to express what has seemed amiss in me, before the Lord. And may I be enabled to give thanks to the Lord that I am in general disposed, after looking over my past conduct, to confess before Him (though in a poor manner) what I have seen amiss in myself. I think there seems but little spring of soul towards the Lord when I awake in the morning. I think I also discover a proneness to sink into a measure of forgetfulness, as it respects living in a regular spirit of prayer, while engaged in temporal affairs. May the Lord help me more constantly to watch against those evils. Amen. Amen."

On this manner the diary goes on for about ten years after that memorable birthday, showing a soul steadily walking in the truth, though not always acting fully up to the measure of the light then received, according to her own self-condemnatory views. It may be that herein her judgment was too hasty, that the Spirit's revelations of light are not meant to stereotype the soul, but to be worked up to in progressive struggles and victories."

How smoothly, for example, does that tangled thread of domestic cares, which once almost bewildered her, become unravelled under His leadings. How wisely does she grow to guide the house, even when the light-heartedness that makes such duty comparatively easy is displaced by the "straitness" and depression that render it so difficult.

But she must overlook hearts as well as hands, and is therefore faithful as well as forbearing.

"DEAR SISTER,—Upon a review of what passed last night, I must say I think you

were wrong, and I hope I shall be more diligent than ever in attending to this duty. Were we to retire immediately after hearing exhortation, and endeavour to *cover up* the good seed sown in our hearts, it is likely it would spring up and bring forth fruit to perfection; but in the stead thereof, if we get our minds occupied with trifling things when we come home, the good seed is certainly in danger of being lost."

"Kelsoe, July, 13, 1810.

"DEAR MARY,—How is it with you? Are you seeking the Lord, or are you still resting short of spiritual blessings? If so, let me now stir you up to be in earnest for the good of your soul. Do not be content to live without the experimental enjoyment of the good things God hath in store for them who seek Him with their whole heart. Oh Mary, I can tell you there is much blessedness to be attained unto. The Lord has so blessed my soul since I came out on this visit, that I have enjoyed a heaven upon earth. You have been witness to my state of seeking, and have been ready to say and think I was

inclined to dejection ; but they who sow in tears, may expect to reap in joy, as I do now. Blessed be God !

“Be encouraged, Sister, to come to the Lord. You feel your own unworthiness, and are prone to think the Lord sees you as you see yourself. In one sense, it may be so, He sees you sinful and unhappy ; but in another sense, as it respects condemnation and judgment against yourself, it appears He does not. Does not He show us His kind disposition towards sinners in these words, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest.’ Come to Him, Mary, and cast your burden of a sinful nature and a hard heart upon Him, and see if He will not bless you.

“If your soul is but humble and contrite before Him, and you feel a willingness to be the Lord’s, be encouraged—‘Ask, and ye shall receive.’ And if you should feel hardness of heart, come and confess it before Him, and beg Him to take away the stony heart, and give you to feel as He would have you. Indeed, however you feel, go to the Lord to make it all right. Come even now—

this present time—while you are reading these lines, and begin to look up to God to help you. You do not know how willing He is, but, blessed be His name, I have seen it. Let me put you in remembrance to distribute what is to spare in the pantry. Remember poor Mrs. P, Mrs. R., and T., and do all the good you can.

“Remember me to Sally ; tell her to strive to keep her heart towards God, looking for more grace and patience to enable her to serve the Lord, and to do her duty. Tell Sarah also to serve the Lord, and try to do well, knowing His eye is upon her. Please to speak to Mrs. H., and beg she will superintend the school as much as she can during my absence ; and please to ask Mrs. D. to spend what time she can with them—if it be but half-an-hour at a time. May the Lord be with us all !”

“August 5, 1810.—The Lord has been in an extraordinary manner with us this morning. Glory be to God ! I found, while at prayer with the family, my mind drawn out in more than common concern for the ser-

vants, and was led to speak to them more than usual at breakfast. We have been uncommonly happy together. Glory be unto God!"



CHAPTER VI.

IN the succeeding years she was led into larger doing and deeper suffering of her heavenly Father's will.

During the spring of 1809, she had a long and painful illness, in which is discovered one of the loveliest characteristics of sanctified affliction ; the heart opening at the touch of pain to the woes of others, instead of closing, as is its natural tendency, on personal sorrows.

“ On the sixth day of this heavy affliction, I began to think of the poor ; I should feel more tenderness for them. May the Lord help me, if spared, to be very attentive herein ! While Mrs. T. read in ‘ à Kempis ’ about resting on God, it led me to resignation so as to rest on the will of God.”

“ April 12.—Am still very poorly. By this, may I be taught to feel for others, and be more than ever ready to assist those who are also weak and low.

“ ‘ God hears thy sighs, and counts thy tears ;
God shall lift up thy head.’ ”

And when her head was lifted up, she falls to work as hinted in the following meditation.

“ July 1, 1809.—Have again this morning been thinking of my reasons for declining—which are the following:—

“ 1st. My call to attend to the poor of this city.

“ 2nd. The rousings of mind I have had to attend to,—

“ 3rd. The spiritual concerns also of other relations.

“ 4th. The temporal good of some.

“ 5th. The want of my assistance, as it respects accounts belonging to the family, and also in the general superintendence of the same; and the heavy concern it would be to my mother to lose my assistance.

“In addition to the foregoing reasons, I have of late had another call upon me, namely, the care of getting a supply of preachers, &c., at Northwick; and some openings to attend to the sick—to say nothing of the place I have to fill in my class, *The Sunday School, Benevolent, &c.* And have also had another little opening for more work, namely, in the *City Gaol*. May the Lord help me to redeem my time for the work before me; and enable me to work the works He would have me to do. May I be wise, first to save my own soul, and then to strive to be a means or instrument of saving others also. Lord help me!”

Such is the summary of labour and patience which at this period, and probably—more or less—for the last ten years, devolved upon her in connection with her home at Worcester, or the house in Northwick, where the family, or a part of it, occasionally resided.

Yet, under the inspiration of a still richer baptism of the Spirit, and faithfully following

His guidance, her heart expanded to still wider interests in the ensuing year.

“Nov. 21, 1810.—This morning I seem to have had a call. May the Lord take me and use me for His glory in what ever way He pleases. If I consider how my mind has been led, broken off from and raised above the creature, and also deadened to the world ; saved in particular from the vanity of dress, and enlightened to discover how I might save time, in fine I may say the Lord has been cleansing me and making me more fit for His use ;—and when I consider these things, surely I may discover an agreement between the operations of grace in my soul, and some outward calls. Lord help me to attend more diligently than ever to Thy gracious teachings and intimations within, and Thy calls without. Amen.”

“Kelsoe.—May the heavenly spark that has been kindled in my soul by means of this journey, be still rising and flaming more fully forth, so as to enkindle others, and lead them to God. Glory be to Him for what good is already done ! May I be the

honoured instrument of more abundant blessing to this neighbourhood."

"Sunday Morning, July 8.—Glory and praise be to the Lord for His spirit of love this morning. I awoke early, and found my soul unite with sweet affection to Miss R., whom I had a note from the last night, signifying her kind reception of my letter, which I had been in some care about—on account of my having spoke so closely to her. Glory be to the Lord for all the good! May I this day be in the Spirit all the day long. May this immortal flame which I have felt, glow to all around, and lead their souls to the God of my salvation. Now I think I know something of the meaning of those words, 'He that believeth on me, out of his belly shall flow rivers of living water.' Glory be to God, the rivers have begun to flow; may they still flow more and more abundantly."

"9th.—O my blessed Lord and Love! how sweet to have Thee flowing in my heart, and streaming around me. Have been led since I felt this blessed loving principle, to address some of my friends, so that I may expect

them to be partakers of the stream that visits them by pen and paper, conveying the account of the divine communications of grace to my soul."

"13th.—I think this evening I can set to my witness as to the truth of those words, 'I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy.' Glory be to the Lord! I have found the Spirit of God with me while at prayer with the little company. Surely I have felt something of what it is to be a temple of God, and to have God take up His abode with me. Glory, glory, be to the triune God for ever and ever! Amen."

"18th.—'And thou shalt call His name Jesus, for He shall save His people from their sins.' Surely I was saved in a blessed manner by that gracious invitation of the Saviour given me when I was between hope and despair.

"Again was led to a fuller salvation by a blessed sight of the provision made as being all ready, with the application of those words, 'Ask, and ye shall receive; seek, and ye shall find;' and especially, and actually,

when faith accompanied them to my soul, so that I found the truth and verity of that passage, 'by grace are ye saved through *faith*.' Praise the Lord! May holiness to the Lord be written inwardly and outwardly upon me. 'They shall call His name Immanuel, which is, being interpreted, God with us.' Surely I have found the blessed truth and verity of this interpretation? It has been God with me; God in me, ruling and reigning, satisfying and gladdening my soul in an abundant manner.

" 'For thus it becometh us to fulfil all righteousness.' Thanks be to the Lord, my mind has been led in a good degree to this. May it be still more so, my God!

" 'He shall baptize you with the Holy Ghost.' Glory be to God for the blessed experience of this promise. I think I enjoyed this a little when the Lord saved me from sin; but of late in a more abundant manner. O may it be still more fully so! May the whole of me be entirely conformable to my God.

"It is written, 'Man shall not live by bread alone, but by every word of God.' I have

found the truth of this ; I have felt as it were a part of possession by the application of a promise, and have actually had my soul saved with a great salvation, by the Word of God given me when accompanied by faith. Glory be unto the Lord for all the various times He has blessed, and fed, and nourished me by His Word ! Surely I have found it spirit and life to my soul.

“ ‘ And straightway leaving their nets, they followed Him.’ Through mercy, I have been enabled so to do, particularly lately, as it respects my call to Kelsoe.

“ Heard M——, from Isaiah xxi. 11, ‘ Watchman, what of the night ? ’ Blessed be the Lord, I could say, ‘ it is morning with my soul.’ ”

But the morning gloomed, and during the gathering of some clouds that shielded her soul from danger at this crisis of spiritual joy, she sought the comforts and counsel of a valued Friend.

“ May 24, 1811.—Have this morning again been disposed to and enabled, through mercy,

to cast my affair into the hands of my God, for Him to decide the same. May I therefore from henceforth be enabled to let Him rule the matter, and lead me by His providence into the way I am to go."

"June 1.—Madely.—This morning I have been enabled to look to the pity of the Lord towards me, and, in doing so, have found comfort. O my God, do Thou be pleased to keep me very humble and watchful ; and may I gather spiritual knowledge and grace from every means of grace while in this favoured place.

"Soon after we entered Mrs. Fletcher's apartment, she addressed me respecting the time I had passed since being there. She afterwards spoke of the following passage :—
' Rejoice evermore ; pray without ceasing ; in everything give thanks ; for this is the will of God in Christ Jesus concerning you.' Spoke pretty closely of keeping our souls in exercise towards God, that the imagination would be wrought upon to draw it aside from its centre ; with this, was rather affected as it seemed to bear upon what I had experienced. She also spoke of its being a nar-

row way all the way ; and observed, if a soul were desiring to be heavenly, it would be so, and if it desired to be earthly it would also be so."

"Sunday morning.—Went to the nine o'clock meeting. Mrs. Fletcher mentioned one or two to be prayed for, and after read a written paper upon Ezekiel xlvii. After she spoke to several of us respecting our experience, and to me she signified there was water as well as blood came from the side of the Saviour. Left the meeting when the bell called for church. Was affected when I got into the church with the recollection of Mr. Fletcher. Mr. Walters, though low in the reading of the service, was noble in the pulpit, and preached from Prov. xvii. 8. We afterwards had the sacrament, and I was enabled to cast what might be evil in my concern upon the Saviour. Dined with Mrs. Fletcher, in company with Miss Tooth, Mrs. Embury, and Miss Crump. She related to us some of her earlier experience after dinner."

"Tuesday morning.—Went to the class ; it is admirable to hear how exceeding simply

and openly these people speak. One young woman spoke of being visited in a most gracious and blessed manner; first, by reading concerning Christ being 'the end of the law.' She had such a sight of the merits of Jesus, and also a view or revelation of the Trinity; and was so overpowered by the heavenly communication, that she thought she was going to depart."

"Thursday morning.—After riding down to Coal Port, we called upon the people in this place to invite them to the meeting, and also on one or two sick. A little before seven o'clock we entered the little chapel. I found my mind rather affected with a view of having to act in public, but was, through mercy, enabled to bear it tolerably well. Miss Tooth, by my desire, gave out a hymn, and went to prayer. I then read to them an account of the death of a gentleman, and was enabled also to speak a little here and there—found my mind pretty much at liberty. Thanks be to the Lord!

"Left Madely on Friday morning. May I be thankful for all the mercies of my God upon this journey, and the opportunity

of having the instruction of that eminent Christian and extraordinary woman, Mrs. Fletcher."

"June 18.—Surely the mercy of the Lord is toward them who fear Him, and to them who hope in His mercy.

"Surely the Lord is good, are not the everlasting arms underneath us? And are not the Lord's dealings in love to us? Considering these things, may I rest in His mercy."

"June 19.—Both yesterday morning, and this also, that passage in Job has come to my mind early, 'Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee.' Job xxii. 21.

' Let me in the arms divine,
For ever, ever, rest.'

"Amen, my God; so may I rest in the arms of Thy love both as it respects Thy promises and providences!"

CHAPTER VII.

NOT in the burning noonday hour does the summer landscape reveal its wealth of beauty ; but anon, when a veil of cloud is drawn across the heavens, and a shadow lies on the burnished fields, and flickers on the gleaming water, the sleeping charms of wood and dale waken into life, and the distant hills, before wrapped in a lustrous haze, are softly limned on the grey horizon.

So it is when the shadow of grief falls over the Christian soul. Powers of action and endurance start up from hidden heart-depths to front the gathering gloom ; and lineaments of strength and beauty, which the sun could not unveil, spring forward at the challenge of the cloud.

“ At rest in the promises and providences

of God." This sentence—the sublime of Faith—with which the sorrowing believer closes the past page of her history, was not to be in her future life a mere ideal. Tribulation yielded its appropriate fruits as her soul became enriched with deep peace, and established righteousness.

And these great personal blessings were not gained at the expense of any power of blessing others. The anointing of usefulness which she had received at Kelsoe, continued with her; for those gifts and callings of God which are without repentance, He does not reclaim on the first unintended wrong His children commit.

It filled, in all its permanent elements, her whole future life. She thought she had, in some degree, lost it during her subsequent depression; and much of spiritual buoyancy, of high strung emotion, of that which threatened to lift her usually humble soul into self-complacency, she had lost; but of real power, nothing.

Henceforth, the entries in the diary are neither so frequent nor minute as heretofore. The facts of a deep interior life are very few

and simple, and, saving at particular crises, very uniform. Hence, on a closer walk with God, there ensued less of self-consciousness, less to form material of pious elaboration.

And it is one of the highest tributes to the excellence of Miss Knapp, that she was least known under the experimental aspect of her character. She was so vigorously practical, as to withdraw observation from theory ; so thoroughly positively a *worker*, as to hide from superficial notice what she might be as a *believer*. The generations which arose during her lengthened career, would see and admire energy, still instant in every good word and work ; while comparatively few of such witnesses would even guess at the depth of experience underlying that full flow of action.

The year 1812, sees her again settled down into the old happy busy home-life ; doing within and without the house whatsoever hand and heart found to do, and that with her might.

“ July 21, 1812.—Glory be to the Lord for His help afforded to me on Sabbath day last.

I think upon the whole, it was a good day to my soul in the morning, afternoon, and at night.

“There being no preacher at our Tything Meeting. I read to them ‘The Warning Voice,’ and was enabled to speak to them upon it. Thanks be to the Lord for it! And as I was returning home, those words came to my mind, ‘Lo, I am with you.’”

“23rd.—‘Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee!’ Help me, my God, to attend to this aright. Surely the Lord has blessed me a long time with His light. Have had light to discover my sinfulness; and light to see the readiness and willingness of God to save—to save *me*. “Light to instruct others; and light, rather perhaps more than others, to look through the present state of things into eternity! Glory be unto the Lord for all the good He hath done unto me!”

“September 26, 1812.

“MY SISTER,—I have for some days felt disposed to write to you. May the

Lord direct and bless what I shall say to you.

“Many years ago, my mind was somewhat affected, concerning seeking first the kingdom of God, and though my heart was a good deal drawn towards the creature for a length of time, yet I was at last enabled to resign; and then, I may venture to say, I sought only the Lord, and surely I have cause to be thankful I did so. I would recommend you to think and meditate upon the passage above named, and be determined to seek the kingdom at any price. Have you not long seen it needful, and yet made but little progress? Do you not rather want to be drawn towards the Lord, and raised from earthly things, than to have any object to occupy and engage your mind in a different way? Let me encourage you to set out afresh, and not rest till you feel the kingdom of God is indeed set up in your heart; and if we have this full intention of seeking the Lord as our first and best Portion, we may expect a fulfilment of the promise that other things that are necessary for us, will be added unto us.

"May the peace of God be with and influence your and my heart, and all belonging to us.

"Your sister and friend,
"S. KNAPP."

In the year 1814, she was bereaved of her mother.

"Jan. 2, 1814.—Yesterday, on account of my mother's indisposition, was disposed to remain at home; had the opportunity of speaking to her on spiritual and temporal subjects. Thanks be to the Lord, I was enabled to lead her mind to a desire of greater sanctification with myself, and we prayed together.

"In the evening of that day we were led to speak of some things which related to the poor, myself and sister, and some of my relations. Very soon after our conversation, she was seized with a sudden stroke. We joined in prayer with her, desiring that, if it was the Lord's will, He would be pleased to grant her power to speak unto us, but that was not allowed us; and the affliction which

was permitted to carry her out of this world, was suffered to prevail till about six o'clock in the morning, when she rather quickly was withdrawn from us. Glory be unto our God for all the hope we have concerning her everlasting happiness. May we, her children, and our other parent, be enabled to follow her as she followed the Lord."

And as "SHE was withdrawn," who seems to have borne mainly the spiritual charge of the family, a large increase of this kind of responsibility fell upon the anxious heart of her daughter. But it was a trust the temper of her mind was qualified to sustain; and thus she set herself to watch for their souls.

"DEAR ——,—I have not always time and opportunity to say as much to you as may be necessary, therefore allow me to use my pen as heretofore.

"I have particularly thought of your living without prayer in your family. Am not I a witness against you, inasmuch as I have

called upon you again and again, to attend to this duty?

“Has not the Lord bestowed many mercies upon us, temporal and spiritual? May He not even enquire, ‘What could I have done more for my vineyard that I have not done?’ O, my —, be no longer ungrateful to the Lord; beseech Him for mercy for the past, and grace whereby you may yet be enabled to determine, ‘As for me and my house, we will serve the Lord.’ And in order to this, do get a portion of time to yourself; is it not better that any business was neglected than the business of your salvation.”

“DEAR —,—I have reason to think that the Lord does favour me with some light to see into the state of your mind. Should I not, therefore, use it endeavouring to point out to you wherein I am disposed to think you are wanting to your own soul.

“You have, my —,—, a very active spirit naturally, and therefore in danger of bringing upon yourself a succession of engagements of a worldly nature, in which you are suf-

fering loss; the loss of that time which should be devoted to seek after holiness of heart and life. Do consider, my ——, how much your soul might prosper, if you would devote an hour every day to close examination into your spiritual wants, and earnest persevering prayer for a supply of those wants. Does not your lamp need trimming, and more oil in your vessel, before the Bridegroom cometh?

“My dear ——, has not the Lord dealt very tenderly with you throughout your affliction? Did He not bring you to the grave as it were, and then raise you up again? But was it chiefly that you should buy and sell, and get gain? Was it not the will of the Lord that you should get your soul purified, and made meet for glory?

“May the Lord work in us all, and bring us nearer with Himself, and thereby fit us for His heavenly kingdom.”

The death of Mrs. Knapp devolved the conduct of the house upon her eldest daughter. At a later period, her father's decease, and the

removal of her brothers, left her sole superintendent of the original homestead. She had been providentially trained for the responsibility during her parents' life; as even then a large share of the burden of domestic duty had been sustained by her good sense and practical efficiency.

These additional cares seem, just at first, to have weighed upon and almost oppressed her mind; but the Divine Teacher was ever near, leading her to seek for the needed increase of grace to fulfil the increase of duty.

"March 11, 1814.—I have found it lately to be a season of close provocation of mind, and, at some times, I have felt risings of anger. The last night I think I was too hasty with E. T—— and my sister, who were trying to me.

"I have been enabled of late to pray for the sanctifying of my tempers; and also that the Lord would be pleased to grant me wisdom to direct and manage the family over which He has now, in His providence, made me an overseer and director. May the Lord be pleased to bless and help me to

watch and pray, 'lest I enter into temptation.' ”

“July 29, 1815.—I think I may perceive in myself a lack of fervent love to God. May I increase in this, and every other grace of the Spirit. May I be more humble before my God, and gathered up into His will.”

“Sept. 18, 1815.—Yesterday concluded my forty-fifth year, which I had forgotten during the day, but in the evening it occurred to my remembrance, and I was enabled, through mercy, to exercise myself before the Lord concerning the same. May I be enabled to rise with renewed strength and vigour of mind towards my God. Have to acknowledge that the general disposition of my soul, although engaged for spiritual things, has been too languid. O may I arise, and shine with fervency of soul towards my God and heavenly things.

“Have also to acknowledge that my mind has sometimes leaned too much toward flesh-pleasing. O, my God, do Thou be pleased to correct and renew all my whole soul, till it is exactly formed after Thy own lovely image. Amen, my God!”

CHAPTER VIII.

IN the early part of the present century, before railroad had superseded canal traffic, a company of men, of the "navvy" class, gathered at the Lowesmoor Wharf for the purpose of cutting the Birmingham and Worcester Canal.

These workmen found an evangelist in the lady of "the White House." She saw and pitied their spiritual destitution; and as, with her, to *feel* was in some form or other to *do*, she arose straightway, and went among them with the message of salvation.

When the Canal was opened, she sought to minister in like manner to the bargemen. These she generally invited to her house, and there talked to and prayed with them.

It is impossible to form the vaguest esti-

mate of the degree of good her fervent spirit may have in this way effected ; for the subjects of her instructions and prayers were generally removed at once from her observation. Yet she did hear, in one striking case, of the return of that Word of the Lord which had in this way been sent forth. Perhaps the Day of Revelation will show it to have been one instance out of many.

A Marine rose in a Love-feast at Southwark, to testify that the first time he bent his knees in prayer, was at "the White House" of Lowesmoor ; whither its mistress had invited him. Thence,—an awakened sinner, and subsequently, a converted man,—he had gone to spread the tidings of the power of prayer among his fellow marines. Prayer Meetings, one after another, were established on board ; and when, in after years, the speaker traded at a distance from the scene of his religious awakenings, he was able to tell of Prayer Meetings held at various ports at which he had touched, as the result of his own first prayer.

It was for the benefit of these bargemen, that in the year 1816, she planned and com-

menced one of the most protracted and painstaking labours of her life, the building a chapel in the neighbourhood of the wharf, for their especial accommodation. Various difficulties beset her in the carrying out of this project, most of which, prayer and patience eventually overcame.

“Dec. 31, 1818.—One of the things in which I have seen myself deficient, is not being deeply enough engaged, as it respects family duties—and it may be other duties also. Sometimes it is likely I have been too ardent in speaking about business; and I have perhaps been too frequent in finding fault with —, who is often trying to me by means of her tediousness. I thank the Lord He has given me some light lately, by which I have seen that there is a need to withhold in speaking, both as it respects —, and —, and —, and perhaps to all and everyone. Likewise, with respect to family duty I am involved in, I have to regret that I did not give more speedy attention; 1st, in pressing for the will to be proved; 2nd, in not attending and bending to the will of

another, which might have led to more peaceable fruits ; and herein I see the need of taking up the cross, and even bending to the desire and satisfaction of others, rather than holding on in one's own way or opinion."

"Sept. 17, 1819.—This morning I am called to remember I am forty-nine years old.

"Now, may I be looking this day that God would perform the great work in my soul ; even that He would be graciously pleased to root out every root of sin and bitterness."

"Oct. 12, 1819.—I have reason to acknowledge that the Lord has been favouring me, in the way of giving me gracious lessons. At one time instructing me to steer through troublesome things with moderation and gentleness making peace ; another time, teaching me that His 'voice was not heard in the streets'—teaching me great quietness of spirit. On Sabbath day last, I think I found some satisfaction in perceiving that my soul was prepared and made ready to receive these gracious lessons. And while at Northwick, reading to a few people the beginning of the

18th of Matthew, I was favoured by feeling my mind sweetly led into that passage where my Saviour says, 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.'

"I was lately likewise instructed, while writing, to soften what I was saying, and to clothe what I had to say with love. Thanks be to my God for all these blessings."

"SIR,—I apprehend you are wishing to take the 'Navigation Inn'; but as I wish the said house to be conducted after a very different plan to public houses in general, I am disposed to think you cannot manage the concern agreeable to such desire. The thing I want, is to have the house kept according to the laws of the Almighty God.

"Now, Sir, a religious publican has it in his power to check a great deal of bad work, and there are now certain publicans, at some distance from this place, who are endeavouring to keep their houses free from swearing and drunkenness; but, of course,

you must expect they are first able to set a good example themselves; and before this can be properly effected, you, and every such person, must know something about religion, or you cannot so well tell others they must not break God's laws.

“Your well-wisher,

“S. KNAPP.”

Thus does the Divine Will legislate in every out-going of this sanctified life.



CHAPTER IX.

WHEN as yet a formal agency that should follow the order of the Son of man, and first seek that it might afterwards save the lost, was unknown; when from highways, and hedges, and streets, and lanes, the poor, and maimed, and halt, and blind were not gathered; and the souls that should have seen the gospel's great light, were left to stumble in the darkness; a company of women, whose hearts God had touched, assembled themselves under the honoured presidency of Mrs. Sherwood, to devise means for this species of evangelism in the city of Worcester.

Their large-hearted plans, included all that is now separately effected by town Missionaries, Scripture Readers, Bible Women, and District Visitors. Further, they pur-

posed assembling twice a week, in an appointed room, all the poor women they could muster, to hold a kind of mother's meeting, and forming a lending library for their benefit.

These plans were drawn out with great exactness of detail. Mrs. Sherwood was the president; Miss Knapp one of the committee. To her, with another lady, appears to have been committed the visitation of lodging-houses, asylums, &c.

“S. Knapp, visited the Pass House in Bridport; was well received; read, and prayed with them. Ob.—Two poor women were so badly clothed, that they could scarcely think of coming, therefore, there appears a necessity for getting a little fund to assist such persons as are in extreme destitution.

“Visited the lodging-house in Frog Lane; was instrumental in bringing one poor woman to public worship. Her husband and son have attended for some weeks; the boy has been employed at our house, and appears a steady youth. Likewise, enquired

after a young woman which the ladies requested me to do .”

“July 15.—Visited the lodging-houses in Frog Lane, and Bridport. Two poor men attended chapel without shoes or stockings, and one seemed to have taken good note of what he heard. At one house I left a large testament.”

“Oct. 20.—Left tracts at the two lodging houses in Bridport.”

“Nov. 11—Visited the Pass House in Bridport; was the means of drawing one or two to the worship of God. Visited likewise the lodging-houses in Frog Lane; several seemed ready to accept of tracts, and some of them proposed going to the worship of God.”

“Dec. 2.—Visited several of the lodging-houses. Miss Acton and myself have made a little beginning to collect a few persons at a house in Silver Street, for the purpose of reading and praying with them.”

“May 1.—Have been lately visiting some houses in Bull Entry. One of the women is now apparently in consumption, others of the neighbours are in a most sad state—wanting

someone to lead them to God. Preaching out of doors, both here and in other parts of the city, might do good."

"Oct. 7.—The poor woman as named above, died in consumption. Mrs. Davies, Self, with Miss T——, visited her, and had hope in her death. Yesterday, visited the house in Silver Street, and conversed with several of the unhappy inmates. Spoke with two respecting going into the Asylum."

There is more to the same effect, aiming too at the temporal, as well as the spiritual weal, of those for whom she laboured ; but it would be tedious to follow her through each department of her good and loving toil. The ready heart and ready hand were too prolific in design and action to make their history at length desirable, even if it were possible.

Within the precincts of the prison's walls ; within the purlieus of the lowest haunts ; wherever the wretched and guilty were hidden, their ministering angel tracked them. From morning till evening, anywhere, everywhere, drawn by the lure of woe, Christ's

follower went to rescue and to bless. Nor did she always rest with the close of the labourer's day. Toward the silent hours of midnight, the small active form, in the dark Quaker's dress, might sometimes still be found threading the streets in search of some houseless or abandoned one, to share the sanctity of her home, and perchance to be reclaimed by the pleadings of her heart.

Side by side with this heavy and, as it must often have been, sorrowful solicitude for the good of her neighbours, some family and personal anxieties were oppressing her mind.

In the year 1826 (probably at its commencement) she writes:—

“I have been lately much engaged with my poor cousin, who was heavily afflicted with dropsy. The stroke found him much unprepared, living after the manner of this world. I have spoken again and again to him on the matters of his soul; and taken book after book to him, and yet he was so surrounded with the things of this world, that he could find no time to enter deeply

into them, and so the Son of man came in an hour when he thought not."

"MY AFFLICTED ——,—As I have said before, so would I advise you again, to call much upon the Lord God of heaven and earth. Let this affliction be the means of leading you to the understanding of the poor publican, 'God be merciful to me a sinner.' Permit me to remind you of the spiritual advantages you have received above others, and the poor returns you have made to the Lord. We read in Micah of the Lord having a controversy with His people. Is it not likely that the Lord has now a controversy with you my ——? Then, in such a case, what can you do? Why surely your work is to do what you should have done long since. To turn unto the Lord, and to humble yourself before Him as in dust and ashes. O, be persuaded to go with all your sins, and all your sorrows, to Him, who once graciously said, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' "

“Sept. 18, 1826.—Yesterday, I concluded my fifty-sixth year. On this occasion, I may observe, I have been a child of many mercies from my youth up, particularly as being early planted in the vineyard of the Lord, and having such various advantages of the light and truth of God shining around me; so that if I was not now established in the grace of the Lord, it would be a shame unto me, and if I did not now bring forth the fruits of righteousness, I might indeed be accounted a tree that deserved to be cut down.”

“June 27, 1829.—I have reason to acknowledge the mercy of God in upholding me through various trials which have occurred, particularly this week while threatened with the troubles of a law suit.”

“Sept. 17.—Have also to record the mercy of the Lord in supporting me through various difficulties of a temporal and family nature.”

“Sept. 26.—This morning early, the Lord was pleased to present to my soul something of the importance of eternity. May I strive by prayer and watchfulness, to retain, and

hold fast, the sense of eternal things with which I was impressed. Amen, so let it be!"

"Oct. 3.—I have reason to think I have not so fully retained the sense and impression of eternal things as I ought to have done. May the blessed Spirit help me to feel it more deeply !

"This morning, through the situation we stand in, in Chancery, I have, for myself, been enabled to look to the Saviour for help, and am in some measure able to hope in the Lord, and cast my care upon Himself. But at the same time, I have again and again, to be concerned that I have not been more diligent in prosecuting those matters relating to our family concerns, which I had been directed, I believe by the good spirit of God, to transact speedily—by which delays it is likely various troubles have followed, which myself and family might have been saved from, had I more strictly followed those impressions upon my mind above alluded to—to go forward. But though I had reason to blame myself herein, yet still I find hope in the Lord's great mercy. I want a larger

measure of the grace and love of God in my heart; and a greater disposition and power to offer up myself in a spirit of sacrifice. Lord help me herein."

"Sept. 11, 1830.—I have much reason to record the mercies of the Lord towards me during the great and long continued exercise of giving answer to our Bill in Chancery.

"I have had my soul helped to hope and trust, especially in the Lord. At one time, by the application of these words following: 'Thy Maker is thy Husband!' also by these words, 'It shall be well with the righteous;' and this week by Psalm xxvii, beginning thus:—'The Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my life, of whom shall I be afraid?' And the last day or two I believe the Lord has been variously directing me what course to take while tried as in a crucible; and this morning while rising again in a state of exercise, and coming to Him for direction (concerning the conclusion of the answer this day) He met me with consolation. Praised be the name of the Lord for ever!"

So the world-oppressed pilgrim lifts her eyes to the everlasting hills, not merely to derive thence strength and deliverance, but to gaze on the vision of the eternal, until her thoughts are raised above the care of the temporal. And thus, "while she looked not at the things which are seen, but at the things which are not seen, the light affliction, which was but for a moment, worked for her a far more exceeding and eternal weight of glory."



CHAPTER X.

“BEAUTIFUL upon the mountains” were the feet of the messengers of peace sent forth by her agency.

It was to a Malvern village, lying between a rich changeful landscape of field and wood, and the grey changeless outline of the everlasting hills, that she bore these glad tidings.

There, towards the end of 1831, she took a house, and by means of the Methodist local preachers, commenced the ministration of the Gospel.

In the diary, are minutes of what these did, for failing their help, of what she did herself.

“Jan 3, 1832.—Came to the Wells.”

“Nov. 22, 1832.—Came to the Wells with

a view to enquire into the good the people had received during the opportunities granted them of hearing the Word, together with seeking some help in carrying the work of God forward in this place."

"Dec. 22, 1832.—Came to the Wells believing it my duty to come. In the morning took a walk before breakfast, to invite —— to hear our Brother B. And I did not go in vain, as they both came. Mr. B. preached chiefly to the young. In the evening I had to speak to them myself, and thought it might be well to present to them the end and design of our Saviour coming into the world; read to them, 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.' Likewise, 'His name shall be called Jesus, for He shall save His people from their sins.' Thanks be to the Lord that I had light and power imparted!"

"April 29, 1833.—In consequence of hearing from Mrs. B., that she knew of no preacher coming, I was under the necessity of coming at an hour's notice, and, through divine mercy, was able to read to the people

in the coach—as I have generally done on the road.

“On Sunday morning, I found some liberty in reading part of the church service, with some observations on the same ; afterwards, read a part of one of Mr. Wesley’s sermons. In the evening, read the first part of the chapter of St. John, wherein is the direction of our Saviour, ‘ Search the Scriptures ’ and after I had come to that, read part of the Homily upon the reading of God’s Word.”

Linked with an eminently laborious body of Christians, it followed that her religious activity should develop itself advantageously in connection with her church membership. It did so, for example, in the office of class-leader, which she held during the greater part of her life, in her visitations for the Benevolent Society ; and though her charities were too large to be exhausted, even by the heart of Methodism, there were various schemes for the good of her fellow-creatures which she pursued through its distinctive channels.

“Oct. 30, 1833.—At the vestry this evening, the wonderful circumstance of a thousand persons being on trial in the Dudley circuit was mentioned, which led to some observations respecting the Dudley friends having paid more attention to their people, possibly than we had. This led me to propose some step being taken amongst us to invite forward persons who had a serious concern for their salvation. It led me also to write an address to our local brethren to come and take tea, and consider what more could be done for poor souls.

“Read the proposal in the Magazine for week-day schools to be established among the Wesleyans, which very much coincides with my designs for the rising generation, and thought of the piece of ground behind the chapel, which was retained in my own hands with a view for a religious school, if it could be accomplished ; therefore this matter seems to point out afresh which way the land should be disposed of. May the Lord enable me to remember the words that were given me at this especial time, ‘Honour the Lord with thy substance !’”

The visitor to Worcester at any period during the twenty years that succeeded the cholera of 1833, could hardly fail to have been struck with a peculiarity indigenous to Miss Knapp's birth-place. As he walked through the streets and thoroughfares, his eye would be greeted by texts of scripture, generally of an admonitory import, placarded in conspicuous places on the walls. These, were he curious enough to trace them to their source, would be found converging to a focus in the windows of "The White House" at Lowesmoor. If following the same clue, he pass through the door into the first room on the basement, he might see before him—perhaps examining and selecting from several varieties of such texts—a small slight form habited in dark stuff, innocent of any ornamental redundancy of material, whose face, encircled by a close-fitting Quaker cap,—though no longer that of the fair young girl who clasped the hand and hung half worshipping upon the words of John Wesley,—yet recalls, in its regular features, clear tinting, and sparkling eye, the beauty and the grace of the past.

"Oct. 24, 1833.—I have reason to be thankful that the Lord has both given strength, and also disposed me to work for the benefit of my fellow creatures. I have been engaged in exhibiting passages of the Word of God during the pestilence, partly this, 'I have sent you the pestilence, yet have ye not returned to me.' "

"Nov. 14.—Walked up to Rev. M. W., to ask him if he would like some of the cholera papers to scatter in his parish, which he consented to."

"Nov. 22.—'Great is the Lord in the midst of thee.' This day have had a confirmation of the above, in the Lord having made the printing of His Word to be spread very largely, which I have had abundant cause to hope and believe will have a gracious and happy influence on the minds of many who will necessarily read them; I have heard of some who have received good; and the Word of God moreover declares it shall not return to him void."

And so it came to pass that the sinner
"read as he ran" to sin, that its wages are

death—that the wicked design was sometimes balked of fruition by the warning words that arrested the guilty step; and once, at least, that the despairing soul rushing on self-destruction, was just stayed as the eye caught on the river's brink, "Thou God seest me."

This much she knew, for the poor man thus mercifully saved from a self-chosen death, returned home and told his wife of his deliverance: subsequently calling on Miss Knapp, to relate how her placard had drawn him from the verge of suicide; but how much good was effected by the roving eye and careless heart confronting thus the living Word, that she did not know;—the Day shall declare.

"April 8, 1834.—This morning, these words came to my mind, 'The fields are white to the harvest.' Two things had lately presented themselves,—Prayer Meetings at W., and preaching out of doors."

"March 5, 1836.—I wish to record the gracious visitation of God among the souls of our society during this week, beginning

on Sunday evening, Feb. 28. Mr. O., after preaching, desired the congregation to stay for a Prayer Meeting, and exhorted those especially who had a concern for their souls, to draw up to the communion rail. After a little while, several came up and knelt down, while our leading brethren prayed earnestly for them ; and, glory be to God ! some found their burdens removed, and were enabled to rejoice in the Lord. Seeing such a great concern, I thought it well to propose a meeting for prayer in the evening in my kitchen. A good number assembled."

"March 8.—Quarterly meeting. I proposed, What was the best means of keeping the new converts together? "

"30th.—Prayer meeting at the vestry. Those persons who were feeling their sinfulness, were requested to draw near ; one at least found a blessing."

"Monday evening.—There was a special meeting, when several found a sense of mercy."

"Tuesday morning.—Another meeting in our kitchen, when one or two more found a blessing."

Thus, on she works, in style of old-fashioned Methodism—simple and laborious; faithful in the church's duties, patient under its burdens, temperate under its successes, courageous under its depressions.



CHAPTER XI.

“DEAR S——,—The following important question came to my mind on awaking this morning, ‘Have ye received the Holy Ghost.’ I have been examining myself concerning the same, and will now, with the help of the Lord, tell you somewhat of His dealings with me.

“After seeking, more or less, for some years, I was favoured with such a gracious representation of my Saviour, as set forth to me, He had answered for my sins. A few years after this merciful manifestation, I was pleading with the Lord that I might for ever have done with sin, and I was then blessed with an increase of faith, and with such a divine influence, that, from that time, I believe the reign of sin was broken in my

soul; and I was enabled to say, 'sin had not the dominion over me.' Some time after that, I was favoured with a still more gracious and heavenly visitation of the peace and love of God to my soul, and think I may say, I then did receive the Holy Spirit in a greater measure than I ever had before; but I have to confess I lost a measure of that happiness, and I believe it was giving way to a very close temptation of the enemy. But have reason to be thankful that in the various and deep exercises my soul has passed through, God has been my Helper and Refuge now for many years, that during that time, my soul has been more or less under the diviue influence.

"And now, my S——, permit me to make the enquiry I did of my own soul this morning, and ask yourself in the presence of the Lord, Have I received the Holy Ghost?"

"Sept. 30, 1838.—It is now very long since I noticed my visitations in and about this city. Have had my time occupied; 1st, in bringing about the building of Lowesmoor Chapel; begging for the support of it; in-

viting the neighbours round week after week. I may say the business, from first to last, has occupied my time and talents for twenty years and upwards. Beginning to make preparations about 1816; had then much to do in planning the land and getting a proper title. Afterwards to beg for its erection and support for fourteen years, during which the case chiefly rested upon me. I may observe, though we have not had the satisfaction of seeing the boatmen attend as was expected, yet it has proved the means of awakening some to a serious care of their souls. Three several persons we have heard of who have received good from reading the board with the times of service, and the following passage:—‘Blessed is the man that watcheth daily at my gates, waiting at the posts of my doors.’ Two or more persons have stated their beginning of attending divine worship from being invited into the chapel.”

“March 1839.—A poor woman told me the beginning of her turning to God, was going into our chapel at Lowesmoor.”

Memoranda of the beneficial effect of inviting people to the House of God.

“Once, six persons were induced to attend, through the instrumentality of a Christian friend.”

“The same person related, that a man came to her house with fruit to sell, and stood at the door; and being told there was none wanting, he said, ‘I have more need to thank you, ma’am, than my mother. Before I went into that chapel, I was wicked, and all my family were wicked; now we are all changed.’”

“The same lady says, as she was going to Pump Street Chapel, she saw a person, and invited him; on coming out, he said, ‘I could go down on my knees and thank you.’”

“October 15, 1839.

“You have reason to be thankful, dear nephew, that you have been enabled to prosecute your studies to the satisfaction of your superiors so far. At the same time, I would hope you are in some measure persuaded of the great necessity of pursuing after higher

qualifications ; even the operation of those divine truths upon your heart and inmost soul, which you have of late been examining in a theoretic manner. May the Divine Spirit apply to your conscience, my dear nephew, those great and mighty matters that are so frequently before your eyes, and also so frequently sounding in your ears.

“Of what vast benefit might you, and your fellow students in divinity, be when planted in various parts of the kingdom, if you were all now entering deeply into the spiritual meaning of God’s Book, and earnestly praying for divine light when you read and study the same. To many readers of the Bible, I believe it is a sealed book, because of the carnality of their minds, and enmity of their hearts to God and godliness. But when we are so happy as to receive the illuminations of the Holy Spirit, that blessed Spirit opens the seals thereof.

“To Mr. Jas. Knapp,
“Cambridge.”

“Oct. 16, 1839.—Yesterday was engaged in writing, both to my nephew, Jas. Knapp,

and also to ——. My mind has lately been encouraged as it regards my nephew, when before the Lord; but have reason to fear for ——, who is so surrounded and taken up by worldly business. Thanks be unto the Lord for His giving me this concern for their souls!

“This morning the following words came to my mind early, ‘Gird up the loins of your mind, and hope steadfastly for the grace which shall be given you, &c.’”

“Dec. 31, 1843—My nephews and nieces have been supping with me before going to the Watchnight at Pump Street. During their absence, have bowed myself before the Lord with desire that I might be blessed with a greater portion of His blessed Spirit. The which I am particularly encouraged to expect, when I remember that passage of scripture, ‘If ye, being evil, know how to give good things to your children, how much more shall your heavenly Father give His holy Spirit to them that ask Him.’ I would also desire of the Lord, that He would bless me with a more earnest concern for the spiritual good of my relatives in particular,

and not only those, but a greater concern for my neighbours and all around me, even taking in the whole world. May my soul be industrious in prayer, and in increasing efforts for their salvation. Have reason to thank the Lord now at the conclusion of the year, for that measure of concern and increasing endeavour to do some souls good who have come to seek help for their bodies."

"May 29, 1849. Whitsuntide.—During the last few days, have been endeavouring to introduce to my family, the great subject of the outpouring of the blessed Spirit, promised by our Lord before His departure from earth; and I think I can say, the Lord hath granted me some visits from the Comforter."

This is almost the last record of the diary. She had now nearly filled up the limits of fourscore years, and though her spirit was still strong with an undying zeal for God's glory and man's welfare, her efforts for the furtherance of these, were necessarily enfeebled by blindness, and other infirmities

which befell her in the last years of her life.

Still, led by the hand, she sought the familiar sanctuary, and sometimes frequented the old haunts of her labours and charities. Prayer Meetings at her own house she also continued, and generally attended and bore part, even in the early morning ones.

And at her own house too, she welcomed all who asked her advice and sympathy. Here, in instructing the ignorant, strengthening the weak, and comforting the troubled, until life's latest hours--the life-service, went on for the Lord she loved.

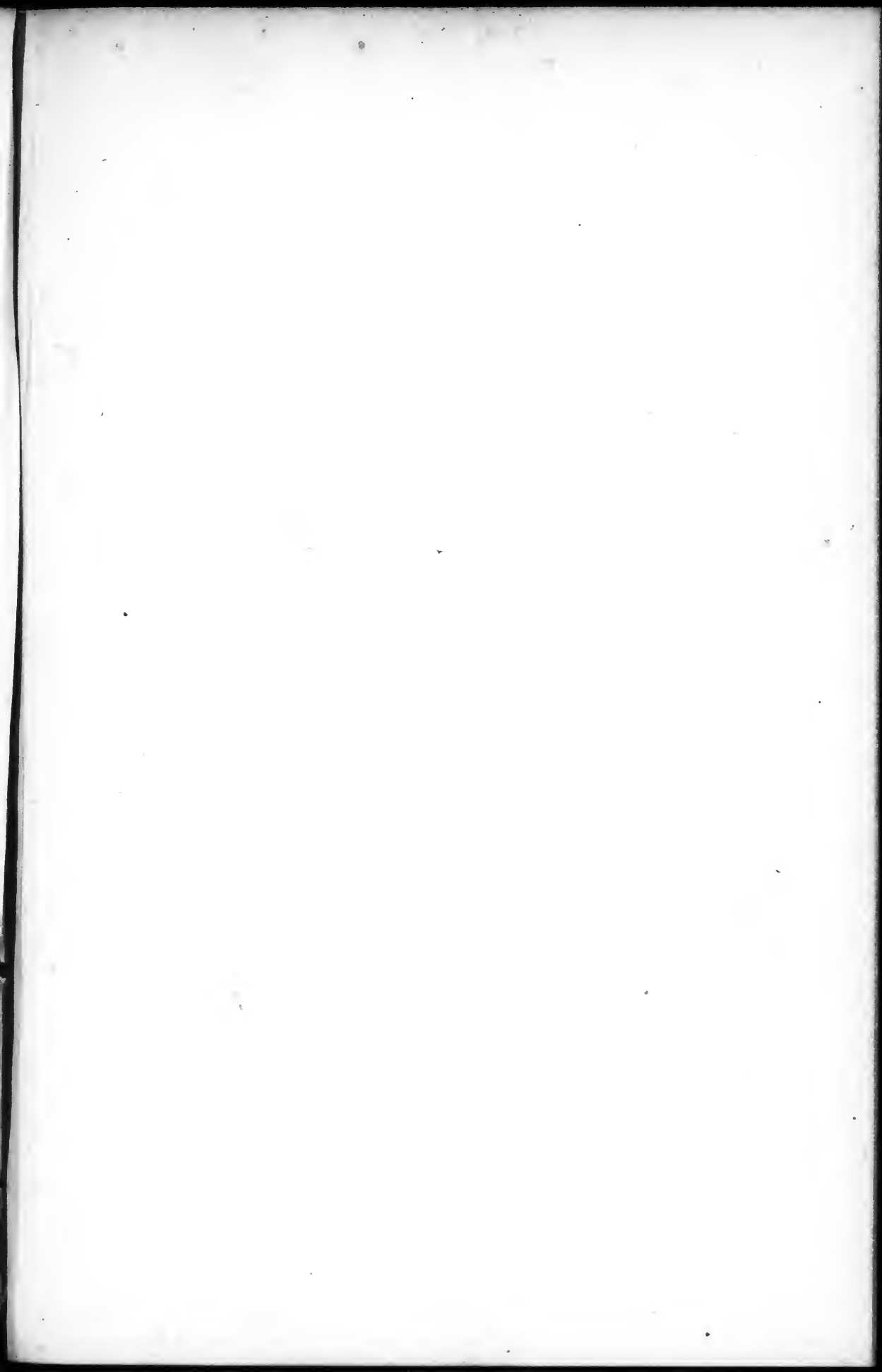
Thus worked, in her measure of the Spirit, Susanna Knapp. From youth to age, in sickness and in health, in sorrow and in joy, she wrought with single eye, and simple heart; adding to every other element of usefulness, the crowning grace of constancy, until, "still walking in her uprightness, she entered into peace, and rested in her bed!"

This was on the 4th of October, 1856.

She lay asleep in the room once sacred to Wesley's presence and prayers; and was honoured in the fashion of that saint, by hundreds of sorrowing citizens, who thronged the death chamber for a glimpse of her remains and then lined, with mourning dress and mourning heart, the road to her grave.

“EXCEPT A CORN OF WHEAT FALL INTO THE GROUND AND DIE, IT ABIDETH ALONE; BUT IF IT DIE, IT BRINGETH FORTH MUCH FRUIT.”





2 Adelaide Villas
Poppe Road
Flewood, Somerset

Dear Mr Stevenson

I hurried away
from London on hearing
of illness at home &
yours of the 24th inst
has followed me.

I must not let you
suppose that actually
500 copies of the book
have been sold. I
have had a great many
perhaps nearly 100 copies

but these two might
have been sold if
I had had any push
I send the little book
as I said before it has
had very little advertising
Mr Pope reviewed it
with a short notice
in the London Spectator
a favorable one, & indeed
it was a favor to write
such a little book at all
there. Mr Frankland
gave it a few words
in one of the Books

Soem Magazine &
The Pioneer. a new
pattern & review in
the Record. These
are all the helps
it has had. Its price
has been against it 1/6
for two years! but the
Printer said it must
be so much to pay.
If it were less expensively
bound it might be
charged 1/6 then I
should think would
sell easily

My mother joins me
in kind regards
I am. Yours truly
Edith Maudslayi

26 Aug 1869